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GENES OF THOUGHT.

Sow good service; sweet remembrances will grow from them.

To win, work and wait—but work a good deal more than you wait.

The prime factor in any nation's prosperity is the welfare of its common people.—*Andrew Jackson.*

There is no instance of the errors of a government being rectified by those who adopt them.—*Patrick Henry.*

If the individual is to be controlled he must be made to see that the law which controls him has its ground in reality and truth, and not in tradition or convenience or utility.—*E. G. Robinson.*

A much writing acquaintance of ours one day expressed his alarm "for the masses," at the departure of a religion which had terror in it. Surely, terror is provided for sufficiently in this life of ours,—if only the dread could be directed toward the really dreadful.—*George Eliot.*

The doctors, or sages, who govern both mind and body, are generally profoundly ignorant, foolishly prejudiced, or at war with common sense. It is usually among obscure men that thinkers are found animated with a superior instinct, who invent admirable things on which the learned afterward reason.—*Voltaire.*

The frugal and industrious workman must have such wages for his toil as will enable him to live in comfort and decency, and accumulate something for the emergencies of sickness, accident and age. An industry that cannot afford such wages has no blessing in it, and the sooner it dies the better.—*Hon John K. Tarbox.*

A Pathetic Scene.

"If there was any doubt in my mind of a hereafter, of a heaven, and of a Savior," said a member of the Cogburn Club, at Utica, N. Y., recently, "it would be utterly dispelled by an incident which occurred recently under my observation. The happy family of Edward W. Hill was entered by the angel of death, and both his little ones carried off. The first was Lillian, a sweet plump, pretty baby. Within a week, her sister Harriet, a lovable, handsome little girl, barely turned four years of age, was tricken down. On her death bed, while the little limbs were growing colder and colder, and the dew was gathering on the white forehead, the little face took on a look of calmness, transfiguring it, the blue eyes opened with a smile, and the child, in a voice faintly ringing with joy, cried: 'Oh! mamma, look at them coming! See the angels coming! And look, there's Lillian in the front. Mamma, I am going to meet her,' and the soul went out into a brighter, better country with Lillian, and the shining host of heaven. It was a balm to that mother's bleeding heart, and the assurance, the knowledge that she has treasures in heaven, did much to reconcile her to the severe loss. Don't you believe that the gates of the golden city were opened to that little one's eyes as a comfort to that mother? Can any one with such proof doubt the existence of a home beyond the grave? I tell you it dashes to pieces all the castles of irony refuted the eloquent sophistries of the Ingersolls of the present.

Written for the Golden Gate.

Vanished Faces.—No. VI.

BY JOHN WETHERBEE.

The Rev. John Pierpont, who has been a departed spirit for a decade or two, was, about fifty or sixty years ago, one of the most distinguished ministers of Boston. He was the pastor of the Hollis street Church, a scholar, a poet, (many will remember his "Airs from Palistine,") and a reformer, as well as preacher. He was also the compiler of the American First Class Book, which was used as a reader by the higher classes in all the public schools. It is a very readable book to-day. I like to see it on my table, both for its intrinsic merit and as a reminder of my school days and how *tempus fugit*. Mr. Pierpont was a man who had in a marked degree the courage of his convictions.

My first remembrance of seeing him was one Sunday morning as he was walking up the shady side of Washington street, from his house on Essex street to his church in Hollis street. He was wearing conspicuously his black silk gown, such a pulpit garment was customary in those days. He was a tall man of fine presence; his wife, who was a large and stately woman, on this occasion had hold of his arm and his children in couples following them, they seemed to be from 12 to 20 years of age, and five or six in number. About this time I had begun a clerkship with a relative of his in a retail store on Washington street, and soon saw much of his family and something of him, as they often came into the store.

This was about the time he had begun to have trouble with some of the wealthy parishioners of his church, which was making considerable talk in the city. He had preached a sermon; I think it was on "the burning of the Ephesian Letters," I do not remember the application, but as a temperance reformer he denounced the traffic in rum and offended the wealthy liquor dealers, who occupied conspicuous positions before him; then the cellar of his church was a storehouse for merchandise, which was mostly barrels of rum. This was unusually bold in a minister, for they were rich men in the parish. This caused a division in the church, they tried hard to get rid of him, withholding his pay for years; but he had many friends in the church, who stood by him, so he stuck and fought it out heroically and after five or six years of litigation for his point and his salary, he gained a victory and his pay came out on top.

While I was in the employ of his relative I was sometimes at his house, and I have seen him at work in an apartment which seemed like a machine shop, with his coat off; a change of occupation, resting in that way from his mental labors, in a working man's rig. I think among other things he invented a stove which was popular in its day. Seeing him thus he reminded me of St. Paul who was a tent maker as well as a preacher. Some people who knew him intimately used to say a fine mechanic was spoiled in making him a minister. I have heard my employer and others say, when in litigation with his church, that a good lawyer was spoiled in making him a minister. All this shows he was very versatile, but no one questioned his ability as a Christian minister. He was one of the ablest in the city; his earnest words to the wealthy sinners that he felt to be his duty to admonish, split his church asunder, a large body of it left and started another, but religion stuck by Hollis street, the church was no worse off by its vanished wealth, he and it held their own.

For many years after this early boyhood contact with Mr. Pierpont, I knew and heard but little of him; I had left his relative's employment, and I had heard afterwards that he had resigned his pastorate in Hollis street, and also that he was preaching in Troy, N. Y., and after that, in Medford, Mass.; but as a familiar face he had passed out of my mind and would probably have staid out had it not been for Spiritualism, but it was 20 or 25 years before that star appeared in my horizon again.

I had in 1857 become a Spiritualist and naturally began to know who the lights in the order were, and getting more or less intimate with them, and to my surprise

learned that the Rev. John Pierpont was one, and had been one for three or four years. It made me feel acquainted with him, though I had not seen him since he was a brown haired middle aged man; but the fact of a similarity of belief intensified my memory of him in the long ago, and I made his acquaintance the first opportunity. He was then an old gray headed man of over seventy-five, but mind bright and clear, a wise and earnest talker; he was apparently as mentally vigorous as in his palmy days; it almost seemed as if his shaggy white hair was out of place, so much so was he the same John Pierpont that I knew a quarter of a century before.

I felt drawn to him for his courage in labelling himself a Spiritualist, which was certainly very much off color then, more than it is now; but he was not of the order of Nicodemus, and for that I like him. I was drawn to him as an old acquaintance, and we had many talks of old times, yet I think he never placed me in his memory, though he did the circumstances to which I referred. But that was natural, I was a boy in my teens and it was hardly to be expected that I would make the impression on him that he did, a distinguished man, on me. I found him to be a man of great experience, even in spiritual matters. He was not then a resident of Boston, so I could not be intimate with him, but at conventions and on certain public occasions I met him gladly and had many agreeable conversations, and the subject was always the important matter of Modern Spiritualism, of which he was a firm believer and an able defender. I was once in company with a Member of Congress who had become a relative of Mr. Pierpont's by marriage and he had a great respect for him, but thought him sadly deceived in his Spiritualist ideas and seemed quite astonished that such a man should be so taken in; I defended him, believed as he did, that he had sensuous proof of a future life, and was the ablest man for it. This Mr. C. did not consider Mr. Pierpont in his dotage, but saw he was the brightest man, or the brightest intellect he had ever met, and the belief in this thing was a surprise to him. This man knew him well and did not think that age had dimmed his perspicuity. I was glad to hear that, for dotage is the penalty that old men generally have to pay for being a little in advance of the common thought; it was so with Robert Hare, and so it was with Thomas R. Hazard. It was not long after this that I listened to an address by him, at a spiritual convention; I forget whether it was at Providence or Philadelphia, for I had heard him at both places, he being the President of the Spiritualist National Association. He was over 80 years old and passed on a few months afterwards; it seemed to be an extemporaneous address, at great length, occupying over an hour, and I must say, I never heard an able one, it was mastery; it was printed verbatim, and I kept it by me for years to refer to, as one of the most valuable treatises on the subject of Modern Spiritualism that I had ever seen, and the execution of it at such an advanced age, was certainly wonderful, showing all the intellectual vigor of a man in the prime of life.

The venerable John Pierpont became a "departed spirit" in 1866. His funeral services took place in his old church in Medford. The Rev. Edward C. Towne, who was then pastor of that church, was favorable to Spiritualism and Mr. Pierpont's pronounced views on that subject, and he came to me and said if he had his way, he would have Spiritualism recognized in the services. He said, however, that Dr. Gannett and some of the leading Unitarian ministers had assumed control of the services, and Spiritualism would be ignored, and he also, though he was the pastor; and seemed somewhat disappointed; but he thought I had better get as many Spiritualists to attend as possible, and make a good showing any way, and the Spiritualist attendance on that occasion was quite large.

These leading Unitarian lights, forgetting their neglect of him for a dozen years or more, not being in sympathy with his views of Spiritualism, which had sent him into eclipse in their horizon, but remembering the earlier period of his brilliancy, got up this religious "wake" over his remains, and more for their own glory and the glory of their church, than for any appreciation of him; but he was all they said of him, not only in his earlier days, but until his final exit into the spirit world; but they wholly omitted his merits during

the last decade or two of his life, and did not even hint that he was a Spiritualist; and during those years he was eminently one, and every one of those "managing lights" knew it, and in their bigotry considered it a weakness to be ignored.

The inscription on his monument at Mount Auburn is: "Poet, patriot, preacher, philosopher, philanthropist, Pierpont." I think it was a pity that Spiritualism did not begin with a P, and been added to the alliterative list of his characteristics—but at that time it would not have found favor, though it would have been the pronounced P of the lot.

The services on this occasion were very solemn, very appropriate, very lengthy and very interesting, except the one omission of Spiritualism. Poetry, philanthropy, temperance, anti-slavery, patriotism, all features of his useful life, were eloquently enlarged upon; even his mechanical genius. Really, if he had been in that casket beautifully covered with flowers, it seems to me the corpse would have moved a trifle; but being an invisible spirit, the worn-out form was quiet; but he knew those officiating friends would be wiser one of these days. Undoubtedly they are, for Dr. Gannett and most of the other officers are now spirits, and in his presence know how bigoted they were in 1866; and now, nineteen years afterwards, when in 1885 his centennial anniversary was celebrated, I think it reasonable to suppose they were invisibly present, wiser as spirits than they were as men.

John Pierpont was born April 5, 1785, and his hundredth anniversary was celebrated that date, 1885, at the new Hollis street church, which is exactly opposite Ayers' new Spiritual Temple, on the Back Bay. I was glad to see on that occasion some respectful notice of his active affiliation with the modern spiritual idea. Mr. Bartol was the first to offer an address, remarking that Mr. Pierpont was one of the most impressive figures that ever walked Boston streets, and alluding to his gifts of thought and genius, said he paid a tender and respectful attention and examination of every new theory in philosophy and Spiritualism in the last years of his life.

The Rev. Mr. May spoke of his being instrumental in bringing about social and legal reforms, preached against sending people to prison for not paying their debts, and his ministry at an early date took the form of a battle for justice and truth; he was a Christian knight without fear and without reproach; he believed in the communication between living beings and departed spirits, but he was not intellectually weak on that account; his intellect, on the contrary, was keenly logical, and he was a man who could not be easily juggled. A word, bright men and bright spirits knew in nineteen years, what many of us who were present at his funeral services knew in 1866.

I will close with the following incident from my notes nineteen years ago. In front of the pulpit was a bust of Pierpont as he looked when in his prime, or when about fifty years old. I saw Mr. Bartol leave the platform and go to the bust and look thoughtfully and kindly at it; the mild, amber light through the stained glass window fell at that moment on the bust and on the long, silvery hair of Dr. Bartol, which seemed to mark it with something like intelligence, as if recognizing the kindly look of his old friend and brother minister; it was at least a suggestive tableau, and as if a little widening of our optical scale, the invisible presence of Pierpont would have been as manifest to sight as it was to thought, and if I had been a Bret Harte, I should say as he did in a ghostly legend:

"I swear that the air just then was fraught
With the odor of mignonette."

God will not punish men for wickedness and not for holding opinions. That is the truth which cuts into the knot of sophistry and ends that great error, that error itself is guilt. The Church should be more intolerant of selfishness, cant, and hypocrisy, and less indignant with original opinions. The minister should be the pattern of intolerance of all that is immoral and the model of tolerance of what is honest doubt and honest belief in what differs from himself.—*Philips Brooks.*

We often excuse our own want of philanthropy by giving the name of fanaticism to the more ardent zeal of others.—*Longfellow.*

Written for the Golden Gate.

Hypnotism and Psychology.

BY ROSE L. BUSHNELL.

Will some one of the contributors to the GOLDEN GATE give its readers (as they see it), the difference in hypnotism and psychology? I know that hypnotism will throw its subject into a trance or not, just as the operator wills. Psychology is more subtle, and I believe, more dangerous and more disastrous. I cannot wholly define its power, although I have observed its work. I am acquainted with a victim of this influence. At times it is used for the good of its subject. One under psychological influence, either for weal or woe, is conscious of the power, yet cannot wholly break away. If the effort is made (as is often the case), another "reef" is taken in the sails, and the cords are drawn tighter. Psychology can be likened to the tide coming in; it is so gradual that one seated on a rock a short distance from the shore, is surrounded before aware, and then is at the mercy of the waves. Psychology, with its cat-like tread, is vital when at its highest tide. Psychology is the most subtle, the most tyrannical, at the same time an ardent coward; it has proven as disastrous as any power known; it walks abroad and finds lodgment in almost every household. It, like the snake defending its life, will strike again and again, and leave its venom of revenge to poison the tender verdure that it has fed upon. It cannot be termed "mind over mind," for its influence is more over the soul.

We have around us individuals who are so identified with self, so strong in character, so firm in realization, that hypnotism nor psychology can reach them. Hypnotism, the new name for mesmerism, is no more powerful in its new gown, than it was in the despised rags it once wore. Man is constantly discovering new and wonderful truths; science is staggered at its own discoveries, and has come to the conclusion that there is nothing new, that as the brain of man develops and is capable of reasoning, facts are before him, and are the schoolmasters, and all those who study the lessons thereof and become masters themselves, are the nearer the fount of knowledge and wisdom which none, not one is denied from reaching.

"Oh God, were I to ask of thee the choicest thing
Which thou couldst grant me at my earnest quest."

It would be wisdom of the eternal spring,
That mirrors all the riches of thy breast."

All the new names so much in use now among scholars, hypnotism, psychology, electricity, etc., are the children born of magnetism. What is magnetism? Is it not proving to the scientist that it is the life of all nature, of all research, of all knowledge, of all force? As a class, Spiritualists are in advance in wisdom, deep research and divine thought, progression in all forms and expressions in the divinity of life, the brotherhood of man, the holiness of death and the love of God, the purity of mortal birth and life everlasting.

Spiritualists are reasoning on every subject presented to them; they are ever thinking and wondering if man was created for this planet, or was this planet created for man? They are, some of them, arriving at the conclusion that this little world is not the only one that is inhabited. Life, or magnetism, always was, ways will be; all expressions are individual manifestations. I do not say but in each evolution expression changes, yet it can never lose the divinity of an immortal heritage. We are standing on the verge of a mighty sea, and nothing can darken the love lighted shore of knowledge, whose pebbles are pearls, jasper, opal, topaz and rubies. Pick them up, dear friends, all you who can see their brightness, and set them in the pure, refined gold of your thoughts, and wear them as jewels in the crown of your everlasting inheritance.

BETWEEN a nature which struggles, however feebly, towards a higher life, and one whose sole object is gracefully and good-naturedly, but persistently, to enjoy itself, there is a great gulf fixed, of which often neither are aware, until they attempt a close relationship with each other, when the chasm reveals itself with appalling clearness to the higher nature of the two.
—*Sir Charles Davies.*

Relation of Spiritualism to Christianity.

BY J. M. FERRIS, M. D.

Anniversary Address at Sturgis, Michigan.

Thirty-two years ago this sunny month of June I delivered by invitation a dedicatory address at the opening of this house of worship, erected and furnished by Spiritualists of Sturgis. The day was fair, the fields were green, the atmosphere was heavy with the odors of flowers, the desk neatly trimmed was fragrant with roses, and the auditorium was literally crowded with sincere and earnest worshippers. The very air on this memorable occasion seemed alive with enthusiasm, and the heartfelt *amen* rung out audibly and often from the glad worshippers in attendance. It was an hour of triumph and inspiration—a day of baptisms and angel benedictions.

There were present Judge Coffinbury, Joel Tiffany, Selden J. Finney and other distinguished exponents of the spiritual philosophy; the majority of which, now clothed upon with immortality, have gone to increase that ever-attending cloud of witnesses mentioned by an ancient apostle. Some remain. Before me are the Hon. J. G. Wait, the venerable Harrison Kelly and a few others. These were men of faith, men who never shirked responsibility nor faltered in the defense of their convictions. Their presence to-day is an inspiration for the good and the true. And, bending as they now are under the weight of years, they look westward towards life's golden sunset in peace and joy. They know that death is but the masked angel of life. They know that the morning gates of immortality stand for them ajar, and that the white hands of their loved ones are kindly beckoning them over the river to the land of the fadeless forever.

This house was dedicated not to occultism, atheism or any form of agnosticism; but to the elucidation and dissemination of such uplifting principles and religious teachings as the Fatherhood of God, the brotherhood of man, the demonstrated ministry of spirits, and the necessity of free thought, intellectual growth and spiritual culture. These principles are as rational as they are immortal and beautiful; and they will live in increasing moral splendor when this structure shall have crumbled to dust.

Since the dedication of this edifice a whole generation—thirty and two years with their sunshine and their shadows have rolled backward into the abysmal past. And watchman what of the night? Their lessons whether of joy or sorrow have not been lost. Only the evil perishes. The stinging bee may have perished, but its honey sweetened some well-spread table. The faithful horse that died had lightened many a toiler's task. The uncouth caterpillar ceased to crawl, died, and rose a beautiful butterfly. Upward all things tend.

These thirty years and more, as such, are dead; and yet out of them have leaped new thoughts, new discoveries, new inventions, new methods, new sciences and new ameliorating movements for the elevation and perfection of humanity—all these, and more; out of them have sprung a thousand joys for a single sorrow, and ten thousand smiles for a single tear. Days and years like seeds and showers,

"Go underground to dress, and come forth flowers."

Thirty years! Permit me to go back not only thirty years, but over two-thirds of a century, to 1822, the year in which I was born, away down by the Green Mountain foothills of Vermont. James Monroe, author of the Monroe Doctrine, was at that time President. The population of the country was about 9,000,000, and the Union comprised seventeen States, slavery existing in all of them except Maine, Vermont, New Hampshire and Ohio. What astounding changes since! Kingdoms have become republics, islands have risen from the ocean, and time and space by steam and electricity have been nearly annihilated.

And though to-day upon the border land of seventy, my memory of prominent events occurring sixty years ago and more, is vivid and clear as a crystal. Agriculture was then the chief source of profit. The old wooden plow with an iron point broke the soil. Labor-saving machinery was almost unknown. Our fathers raised the sheep and the flax, and our clothing was spun, woven and made by our sterling mothers. In the place of a piano was heard the hum of the spinning wheel, and instead of a brass band of music on each recurring Fourth of July, we had the fife and the drum, with ginger bread four cents a cake, and hard cider a cent a glass. Everybody drank, priests and people. At the ordination of the Rev. Jonathan Edwards, the great expounder of Calvinism, "John Loomis gave half a bushel of malt; Matthew Grant, two quarts of rum, and John Stoughton a sum of wine money." And in the Rev. Edwards' account book occurs the record: "Bought of Joshua Loomis, seventy nine and one-half barrels of cider," which, in the shape of "brandy," he sold to his parishioners the next year." (See *New England Magazine*, April 1800.) This was a bad mixing of rum, hard cider, brandy and Calvinism. It may be added that this Rev. Edwards, as did Presbyterians generally, preached the damnation of both non-elect infants and pagans. The first minister that I remember of hearing, was Elder Lamb, a close-communication Calvinist Baptist. He preached in hollow,

sepulchral tones the hissing gospel of hell fire, election and reprobation, and the eternal damnation of the heathen. He was a ghostly terror to me. Sulphur in its crudest form, now used as a disinfectant, was then employed religiously and freely as a means of grace.

Many preachers sixty years ago preached the doom of the heathen, infant damnation, drank brandy and engaged in the lottery business. *Trinity Record* publishes the following extract from a letter written in 1763 by the Rev. Samuel Seabury, of Hempstead, L. I.:

"The ticket No. 5,866, in the Light-house and Public Lottery, of New York, drew in my favor, by the blessing of God, five hundred pounds (of which I received four hundred and twenty-five pounds, there being a deduction of fifteen per cent.), for which I now record to my posterity my thanks and praise to Almighty God, the giver of all good. Amen."

Farmers at that period threshed their grain with flails. Candles were employed for illuminating purposes. Open wood fire-places were used for heating and cooking, and heavy, clumsy stage coaches for general conveyances. Steam had not been applied to the promotion of our industries. I must have been nearly twenty years of age before the first steamer crossed the ocean. Now, George Francis Train, by steam and rail, girdles the globe in some sixty-five days.

The Erie Canal, completed in 1825, was considered at that period a rapid and luxurious method of travel. When the first American railway was constructed (1826), I must have been about four years old; now, in round numbers, we have 150,000 miles of railways, with their circuitous branches intersecting and spanning the continent.

A summary of modern inventions, comforts, improvements, and conveniences such as stoves, hot air, steam, gas, electric lights, the telegraph, the Atlantic cable, the spectroscopic, the telephone, the photograph, the phonograph, phrenology, psychometry, with other scientific discoveries, coming into practical use during the last fifty years, almost seemed to me for the moment, with my vivid recollections of boyhood time, like the fairy tales of the "Arabian Nights." And yet, they are not only tangible, everyday realities, but are considered by most of the busy, thinking masses, as absolute necessities.

There are lost arts, and there have been many golden ages of history; the Ptolemies in Egypt, Pericles in Athens, Augustus in Rome; but our golden age, the last half of this century, resplendent with art, science, research, discovery and religious aspiration, was a befitting time for the re-discovery and propagation of Spiritualism. I say re-discovery, for to agnostic materialists and Protestant Christians, Spiritualism, demonstrating conscious communications between mortals and the over-arching invisible worlds of immortals, was literally a discovery—a new revelation.

The world moves in cycles. And this upward-tending, progressive world of ours, constantly moved upon by the Divine Spirit, was now ripe and ready for the "Rochester rappings." They came—came naturally, causing excitement even to consternation, in social, sectarian and scientific circles. The wonder grew, and no Samson was on hand to solve the riddle.

The Buffalo "toe-joint" doctors that pretended to expose the marvels, died as might be expected, from taking their own doses. Investigations and prejudicial reports, instead of putting down the spirits, only gave wings to their manifestations. They had evidently come to stay. They have staid. And they will stay manifesting in some form, so long as this earth remains a race-bearing planet. These spiritual intelligences from different spheres were, and are to-day, God's living witnesses of the soul's future existence.

The fact of spirit intercourse in 1848, was not absolutely new, for every student of history knows that all ages and races had in some form witnessed and echoed these phenomena. They were considered at different periods miracles, magic, possessions, apparitions, oracles, special providences, witchcraft, demons and angels. Their persistence, surviving the decay of thrones and empires, is, according to Herbert Spencer, a proof of their reality and their value. One of our poets has said:

"If ancestry can be believed,
Descending spirits have conversed with man
And told him secrets of the world unknown."

Well do I remember a conversation when in Canton, China, (the guest of Dr. Kerr, both physician and missionary), upon mesmerism and Spiritualism. When I had got well warmed up in my description of American spirit manifestations, he coolly exclaimed: "Why, sir, these manifestations are very old in this country; China is an empire of spiritists," and to prove it, he took me out to temples, shrines and booths, where I witnessed spirit writing and other forms of mediumship.

Spiritism is never to be used interchangeably with Spiritualism. For weary years I have pressed this point in my books, essays and lectures. Spiritualism inheres in and originates from God, who is Spirit, and therefore naturally and necessarily refers to man as a spiritual being, the offspring of God. Spiritualism then, from spirit and spiritual, is the direct antithesis of materialism, which posits the origin and present condition of all things in matter, plus some unknowable potentials. Like the Greek arch, materialism rises only a little above the earth to come back to it again—and so death ends all. The terminologies of Spiritualism and

spiritism absolutely necessitate, as every scholar knows, different meanings. Chinese, Indians and Utah Mormons, are spiritists, believing in spirit communications. Most of the African tribes of the dark continent worship demons and believe in spirit converse—but certainly they are not intelligent Spiritualists. Correct definitions, ever indispensable to the elucidation of truth, would if properly heeded by our writers and speakers save a vast amount of unprofitable discussion, if not of non-fraternal feeling.

Spiritism, like anatomy and telegraphy, is a fact, simply a fact of physical and mental science; and properly and religiously studied ought to lead up to Spiritualism. But it necessarily belongs, with such kindred subjects as mesmerism to the category of the sciences, while Spiritualism, rooted and grounded in man's moral nature, is a fact, and infinitely more a fact, plus reason, and conscience, a fact relating to moral and religious culture, a sublime fact ultimating in consecration to the good, the beautiful and the true. Spiritualism proffers the key that unlocks the mysteries of the ages. It constituted the foundation stones of all the ancient faiths. It was the mighty uplifting force that gave to the world its inspired teachers and immortal leaders. The spiritual is the real. God is spirit.

Pythagoras, the famous Samian, taught that angels and spirits exercised a guardian care over mortals.

Socrates had his ever-attending spirit-helper to whom he listened.

The Apostles healed the sick, saw visions and witnessed the Transfiguration.

Constantine saw a flaming cross in the heavens with the ominous words, "In this sign shalt thou conquer."

Joan of Arc saw visions and conversed with risen saints.

Torquato Tasso frequently heard the voices of spiritual beings.

Antony of Egypt met angels by the wayside, and had holy visions.

St. Francis of Assisi put down demons and talked with angels.

George Fox the Quaker was entranced and had the spiritual gift of healing.

The Wesleys heard spiritual sounds and mysterious noises in their home when at prayer.

Baron Swedenborg conversed with spirits and angels during twenty-seven years of his eventful life.

Savonarola, Bruno, Boelman and Roger Bacon, were Spiritualists, inspired and possessed of mediumistic powers.

John Bunyan and Richard Baxter were Spiritualists. Just before Baxter's death he published his work, "The certainty of the world of spirits fully evinced by unquestionable histories."

Dr. Adam Clark declared his belief that there was a "spiritual world in which human spirits both good and bad lived," and that "these spirits have intercourse with this world and become visible to mortals."

The French President, Thiers, said: "I am a Spiritualist, an impassioned one; and I am anxious, I repeat to confound materialism in the name of science and good sense."

Senor Castelar, Professor of History in a Spanish University, is a Spiritualist. "I believe," said he, "that I commune with beloved ones lost to my sight during this my troubled earthly life."

M. Camille Flammarion, the French astronomer, is an avowed Spiritualist.

John Bright, the British statesman, said to me in his own mansion in presence of Mr. Bailey, a poet of some note, that he "had witnessed marvelous manifestations with D. D. Home and others that he could account for only upon the hypothesis that the agencies were spirits."

Ex-Primer Gladstone, who has investigated the spiritual phenomena, said: "I know of no rule which forbids a Christian to examine into the signs of preternatural agency in the system called Spiritualism."

While lecturing several months in London upon Spiritualism and cognate subjects, I had no more patient listeners than A. R. Wallace, the Naturalist, and C. F. Varley, the Electrician.

Memories of the past remind me that in other lands I sat in seances with Victor Hugo, H. R. H., the Prince of Solms, William Crooks, F. R. S., Leon Favre, Consul General of France, and other eminent statesmen, scientists, savans—all Spiritualists! What a chain of testimonies stretching in golden links adown the ages.

My thought, this hour, is fully expressed in the clear-ringing language of that eminent English naturalist and scientist, Alfred Russell Wallace, F. G. S. "My position, therefore," says he, "is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

The consensus of opinion through the enlightened world to-day admits, no doubt, the verities of Spiritualism. The battle, however, is not yet fully fought. Far from it. There is commotion and mental warfare in the very air. And the great moral and religious battle-ground in the future will be, not between Spiritualism and Christianity, but between Spiritualism and Materialism. The bitterest and most merciless opponents to-day of Spiritualism are such prejudiced scientists as Haeckel, Lancaster and Huxley. And the Psychological Research investigators are not much better. Their pseudo-methods lead to Saduceism agnosticism and bald materialism.

It requires no proof that a perfect circle can have but one center, no proof that space is, no proof that God exists. Intu-

ition feels, consciousness knows. If my physical body had an earthly father, it is just as certain that my spiritual nature had a spiritual father. That which is spiritual is spiritually discerned. The blind can not see the sun. It's their misfortune. They require optical treatment. Saying nothing of not seeing angels and spirits, the gross, dull physical senses do not see such potent forces as cohesion, attraction, gravitation, sounds, thoughts, principles. What do the senses know about life, about vitality? Love, hope, thoughts, can not be measured by yard-sticks, nor can ideas be melted with a blow-pipe. Spiritual realities and spiritual beings are seen and sensed through clairvoyance, clairaudience, consciousness, intuition, and the more refined and etherialized senses of the inner spiritual man. Does the materialist say, "I never saw a spirit?" Quite likely. Did he ever see an atom? Did he ever see the unit of matter? "The ultimate unit of matter," says Spencer in his "Principles of Psychology," "must remain absolutely unknown." And yet, while the atom, while the unit of matter are by confession unknown, these arrogant materialists talk learnedly about "thought being a property of matter," and about intelligence being evolved from matter and force,"—evolved to flicker a few years and then die away into nothingness. Thinkers are tiring of such dogmatic babble.

If reason and logic mean anything, non-intelligence can not produce intelligent and rational beings. The effect can not exceed the cause. Just what is put into matter can be gotten out of it, and nothing more. Involution necessarily precedes evolution. When materialists in their reasonings put force, life, thought, consciousness into matter, they unwittingly put God into it, for God is the infinite consciousness, the absolute will, the absolute soul of the universe. And we are made in the image of God—we are birthright citizens of the city of God, and our aspiration is the measure of our destination.

It is not matter, nor sea slime, nor protoplasm, that constitutes the basis of life, but spirit; that is to say, spiritual or divine substance. Spirituality is the substantial reality. And man is a spirit now, a spirit living in a material body, which body bears something of the same relation to the real conscious invisible man that the husk bears to the corn. Evidently, man is a trinity in unity. He is constituted of a physical body, a spiritual body and conscious, undying soul-trine here, dual over there, and one uncompounded, indestructible divine substance in his inmost forever.

I repeat, man is a spirit now, and spirits are but men and women divested of their mortal bodies. They have taken with them consciousness, memory, reason, sympathy, character. And they walk by our sides, often felt and yet unseen. Philosophically considered, there is but one world, and that one world embraces the yesterdays, the to-days and the innumerable to-morrows of eternity, and mediums stand midway between the visible and invisible states of existence. They are conscious and unconscious sensitive; they are mesmeric instruments most delicately tuned; they are towering palms that catch and reflect such morning sunbeams of light and love as gladden other spheres; they are the trumpeters upon the mountains; they are the message bearers of immortal truths from gods and angels to men; and to be successful in their missions of good tidings, they need the most pleasant surroundings, the most perfect conditions. D. unless there are "frauds." Such is the case in all life's callings. Let them first be reprimanded in private, then reproved more sternly, and then punished. And the proper ones to do this are kind, generous, full-orbed men, and genuine Spiritualists, rather than pretentious, unprincipled thugs. The greatest frauds among Spiritualists are the fraud-hunters. They get out from a seance just about what they take into it, and so fools are answered according to their folly. If those fraud-hunting psychical researchers had been among the night-watching shepherds of Palestine, instead of looking up at, trustingly, Bethlehem's star, and listening to the songs of the angels, they would have been ogling around some old Syrian stable, scenting out the odors of the offal—that would be their natural element!

Mediumship is innate in all human organizations, awaiting development and demanding the most careful culture. It should be relegated to where it naturally belongs: the select seance, the quiet family, the religious home circle. Judge Edmonds opened his seances with prayer. And mediums should be guarded and surrounded by kind, sympathetic and calm religious influences; then would there come, continually come, richer and still grander pentecostal outpourings of the spirit from the heavenly world.

Spiritualism has not only demonstrated a true life, but it has explained the philosophy and psychic methods of spirit intercourse; it has liberalized the public mind; it has encouraged the philanthropic reforms of the age; it has given us a revised geography of the heavens, and disclosed some of the transcendent beauties awaiting us in the many-mansioned House of the Father.

It does not say "good-night" in the hour of death, but rather gives the glad assurance of a welcome "good morning," just across the crystal river. It does not drape the mourner's home in gloom, but lifts the curtain, permitting us to hear

Continued on Third Page.

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[TITLE PAGE.]

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NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Friday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 6034 and 6134 Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

MRS. F. A. LOGAN'S MEETINGS FOR FREE interchange of spiritual and progressive ideas are held every Sunday at 10:30 A. M., at 950 Market street, St. George's Hall. Also in Oakland at 2 P. M., and 7:30 P. M., in Shattuck Hall, 18th street, and Broadway Oakland. Admission 10c to 25c.

THEOSOPHY.—OPEN MEETINGS OF THE AUSTRALIAN Lodge of the T. S. for inquirers, are held in Oakland every Sunday at 7:30 P. M., in the Jewish Synagogue, Corner Clay and 14th Streets. All are invited.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrew's Hall, No. 111 Larkin street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 1:30 o'clock P. M., at Fraternity Hall, Oakland, corner of Seventh and Penita streets. Everybody receives a welcome.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 106 McAllister street, at 1:30. Earnest inquirers cordially invited.

COUNCIL G. G. OF THE T. S.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Penita streets. Meetings at 3 and 7:30 P. M.

OAKLAND SYNAGOGUE, THIRTEENTH AND Clay streets, W. J. Colville lectures every Sunday at 3 P. M. Class instruction every Tuesday, at 2:45 P. M., and Thursday, at 7:45 P. M.

OPEN MEETING—ON AND AFTER SUNDAY, November 18th, at 2 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will be welcome.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., and 7:45 P. M., at Washington Hall, 35 Eddy street. All are invited; Admission 10c to 25c. The Free Library connected with the above, is open every Sunday at 2 P. M.

MEETINGS AT COLLEGE HALL 106 McALLISTER Street, Sunday evenings at 8 o'clock. Communications and Tests from your spirit friends, and Inspirational Speaking.

GOLDEN GATE LODGE OF THE THEOSOPHICAL Society, will hold public meetings every Sunday evening, at 7:30 o'clock, at Red Men's Hall, 350 Post street, ground floor. A regular course of lectures will be given upon primary subjects. Questions upon the subject of matter of lectures are invited; also discussion, if kept within Theosophic or more clear limits. Seats free collection. Students of the problems concerning human life and future existence are cordially invited.

Relation of Spiritualism to Christianity.

Continued from Second Page.

words of undying affection from those we love. Oh, let us rejoice then and be glad in these Easter years of Spiritualism, for they give life a new meaning. They put new courage, new strength, new intelligence, into our daily tasks.

Spiritualism, the complement of Christianity, sweetens the bitterest cup, helps bear the heaviest burden, lightens the darkest day, comforts the saddest heart, and, gathering up the kindly efforts we make in behalf of our fellowmen, transfigures them with its brightness, ennoble them with its moral grandeur, and throws around them the circling aureole of fadeless splendors. And further, by and through its holy ministries, we know that the grave is no prison-house for the soul, but that life, progressive life, is ours eternal in the heavens.

As to organizations, State and National, Spiritualists have made a signal failure. They never can organize permanently. There are too many diverse opinions, too many materialistic tendencies, too many opposite teachings, and too much selfish individualism. What then have they done? Much every way. They have proved a future life, fought old-time errors, grappled with bigotry, dethroned superstitions, liberalized thought, inspired reforms, and diffused the life-giving, spiritualizing principles of Spiritualism through the minds of millions. The sheaves of their precious sowing are already in sight. The denominational churches are gathering them in. They have been long hungering for a better, higher grade of spiritual food. Calvinism is no longer digestible; and, accordingly, Spiritualism is now being preached in many church edifices under the euphonious phrase of angel ministries.

Neither the workmen nor their works die. Demosthenes and Cicero live in their masterly orations; Apollonius lives in his travels and spiritual marvels; George Fox and Ann Lee in the truths that streamed like pearls from their lips; Judge Edmonds lives in his judicial decisions and spiritual visions; Robert Dale Owen lives in his footfall boundaries upon the shores of immortality; Britton lives in his spiritual relations of man; Denton in his soul of things; Newton in his sound and substantial essays pointing to the better way; Fishbaugh in his sermons, visions and unpublished writings; Sargent in his proofs attainable; Mrs. Farnham in her ideal attained; Mrs. Mary F. Davis in her poems and self-sacrificing deeds and sweet, saintly life—these, and many other spiritual workers, live not only in memory, not only in their surviving books and kindly work of good to others; but they live as conscious men and women disrobed of mortality; live and work in an among that glorified and ever increasing throng of witnesses that minister to mortals.

Though many of the fathers in our Israel have passed to the higher life, though national and state organizations have perished, will Spiritualism die? No! A thousand times no. Never a truth of God died. It may assume other clothing, it may be presented in a different form, and under different names, but the truth itself was and is imperishable.

Spiritualism, under the guidance of God and angel hosts, was never making such rapid strides as to-day. And all the concentrated and malicious potencies of earth, hell and demons, all the infernal machinations of Hindu occultism, German materialism, religio-nationalism, psychical researchism and a score of other beggarly isms, floating like dead wood upon the great agitated ocean of thought, cannot check the onward, upward march of true Spiritualism. God is in this universe of ours, and governs it, too, pessimism to the contrary notwithstanding.

Am I still pressed with the inquiry, What the general trend? What some of the leading tendencies among the present toilers in the intellectual and spiritual harvest fields? The writing blazons up to the wall. The half blind ought to comprehend the signs of the times as to see the two well marked drifts in the mental and spiritual current of this free-thought and spiritual era, the one towards materialism, the other towards a broad, liberal, Christianity.

That once a trance speaker and always eloquent platform orator and debater, W. F. Jamieson, is a confirmed materialist now, doubting a future immortal existence, doubting of mediumistic frauds, jealous, wranglings and malicious criminations, are standing upon the agnostic border-land of doubt, half ready for the dizzy leap down into the psychic research depths of Saduceism. Among the chilly and hopeless words spoken in the past by those sound and solid, yet materialistic writers, B. F. Underwood, at the grave of Dr. Barak, Michener, Iowa, were these: "We are now about to commit our dead to the care of Mother Earth, in whose bosom he will sleep the quiet, unbroken, everlasting sleep of death. No vicissitudes of earth, no event of time can disturb our brother's rest, or wake him from his dreamless sleep; his career is finished, his conscious life ended, he belongs now to that vast realm whose monarch permits no sound, not even a whisper or a sigh, to break the silence that reigns throughout his wide domain. What though the storms of winter sweep coldly over him, or the lightning's flash and the thunders roll above his narrow home, he will not hear, he will hear not, he will heed not those conflicts and commotions; the convulsions of nature, even a world's dissolution will, to him, be no more than the decay of a flower on his grave, or the mouldering of

the marble that marks his burial place. Brother, farewell! Careful hands and loving hearts will guard and deck thy grave, and keep thy monument whole and thy memory green. Farewell forever!" Cold and icy is the cup that this materialism puts to the mourners' trembling lips, and doleful as the echo of an Arctic tomb are its final words—"farewell forever!"

Naturally, just as naturally then as night's dew-laden flowers turn towards the light of the East in morning-time, do the sad and the sorrowing and the spiritually minded turn towards the gospel of Spiritualism with its demonstrations of a future life, and its awaiting greetings and good mornings in Heaven.

The other drift referred to is towards Christianity—not Roman Catholicism with its infallible Pope, not Calvinism with its eternal decrees, not old style orthodox theology; these are but priestly travesties of that New Testament Christianity whose exponent was Jesus Christ.

Such religious teachers, once spiritualist lecturers, as W. Brunton, C. B. Lynn, A. J. Fishback and many others, knocked at the door and entered Christian folds, becoming preachers and lay members, have not renounced Spiritualism. It is well known that a majority of some Unitarian and Universalist congregations are Spiritualists. In the Baptist, Methodist and Congregationalist denominations are many believers in the present ministries of spirits. The same may be said, to my knowledge, of the Episcopal church, which by the way, is the only religious body that has courageously, manfully, grappled with and candidly considered the claims of Spiritualism.

At a church congress of the Established Church of England, held a few years ago, Dr. Lightfoot, Bishop of Durham, preiding, speeches were made and papers read upon the "Duty of the Church in respect to the prevalence of Spiritualism." Here are some of the scattered gems gathered from this church congress. The Rev. Dr. Thornton said that Spiritualism "in its very nature, is antagonistic to all Saduceism and materialism. It flatly contradicts the assertions of the miserable philosophy that makes the soul but a function of the brain, and death an eternal sleep. It tells of angels, of an immortal spirit, and of a future state of personal and conscious existence."

"Spiritualists claim to hold intercourse with the spirits of the departed. Now I am far from denying the possibility of such intercourse; on the contrary, I believe that in God's Providence it sometimes does take place. We are terribly afraid of saying a word about the intermediate state. We draw a hard and fast line between the seen and the unseen world. In vain does the creed express our belief in the Communion of Saints. Here perhaps some one will say to me, 'You seem half a Spiritualist yourself; well, I am just as much a Spiritualist as St. Paul was, when he wrote, 'I knew a man in Christ, whether in the body or out of the body, I cannot tell, God knoweth; such an one caught up to the third heaven.'"

"Just as much as St. John, when he bade his beloved 'try the spirits,' and said of himself that he was 'in the spirit on the Lord's day.' Let us thankfully acknowledge the truths of Spiritualist teaching as weapons which we are too glad to wield against positivism and secularism and all the anti-Christian isms of this age of godless thought."

"Churchmen must be careful not to imply that these phenomena were incredible because they were supernatural. The Church was founded on the belief of supernatural events having occurred at least 3,000 years ago. Therefore it would not do for them to say in the next breath that these things were impossible, because they were supernatural."

"He would only further say that whatever Spiritualism was, at least it was not materialism, and that it was materialism which at the present day was the great danger that the Church had to face. Thus it was that materialists like Bradlaugh were inimical to Spiritualism, because to prove that Spiritualism was true would be to put a final extinguisher upon all their doctrines."

Rev. Canon Wilberforce, after remarking that "Spiritualism was now undoubtedly exercising a potent influence upon the religious beliefs of thousands," further said: "Those who are following Spiritualism as a means and not an end, contend warmly that it does not seek to undermine religion, or to render obsolete the teachings of Christ. That, on the other hand, it furnishes illustrations and rational proof of them, such as can be gained from no other source; that its manifestations will supply Deists and Atheists with positive demonstration of a life after death, and that they have been instrumental in converting many secularists and materialists from skepticism to Christianity."

"In corroboration of this statement may be appended the remarkable testimony of Mr. S. C. Hall, the founder and editor of the *Art Journal*: 'As to the use of Spiritualism,' he says, 'it has made me a Christian. I humbly and fervently thank God it has removed all my doubts.' I could quote abundant instances of conversion from unbelief to belief, of some to perfect faith from total infidelity. I am permitted to give one name; it is that of Dr. Elliott, who expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart."

"If Mr. Jamieson, Mr. Underwood and others of like distinction, have recently modified their opinions, becoming Spiritualists, and believing in a future conscious existence, I shall rejoice in the information and do rejoice already in the many brave words they have spoken in behalf of investigation, free thought and free speech."

and mind by Spiritualism. When this is the standpoint of the believer in the higher aspects of Spiritualism, it is obvious that we have to deal with no mere commonplace infatuation which can be brushed aside with indifference or contempt, but rather with a movement which is firmly established, and the influence of which is every day extending. Appealing as it does to the yearnings of the soul, especially in times of bereavement, for sensible evidence of the continuity of life after physical death, belief in Modern Spiritualism continues rapidly to increase in all ranks of society."

Canon Wilberforce refers to the well attested manifestations, and to the materializations of spirits as described in a pamphlet by the Rev. T. Colley, late Arch-Deacon of Natal (a clergyman by the way, whom I have met, and know to be an avowed Spiritualist). The Canon also refers to Professor Barrett, of the Royal College of Science, Dublin, and certain evils growing out of a phase of mediumship. But the Professor subsequently wrote this: "I know and rejoice in the blessings Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognize the fact that in bereavement and deep distress, numbers have been cheered and consoled by the hope that Spiritualism has set before them."

Referring to the above, that eminently learned English Spiritualist (M. A. Oxon), makes this significant remark: "Professor Barrett looks to Spiritualism as I do, confidently and with full conviction, as the handmaid and helpmeet of the pure teachings of the Christ."

True, this church congress noted some of the antagonisms and antagonistic teachings, to the Church, albeit under the name of Spiritualism; but these were the ranting, semi-atheistic teachings of *spiritualists* and not of *Spiritualists*. There is no antagonism between true Spiritualism and true Christianity, as I understand them.

Directly in this line of thought are some of the late and living utterances of the scholarly W. Stainton-Moses (M. A. Oxon) read at the London St. Nicholas Club: "Spiritualism is no new sect. It has proceeded by a process of permeation, and has rendered unique services to the cause of religion by adding to faith, knowledge. There is nothing in the broad truths which we are taught that is incompatible with what the Church requires us to believe. Indeed, there is nothing in what I have learned that conflicts with the simple teachings of the Christ, so far as it has been preserved to us. It is something to know that the whole fabric of religion so far as it affects man, receives its sanction and stimulus from the doctrines of the higher Spiritualism with which so many of us have made acquaintance. And in days when it is the fashion to bring up every time-honored truth for proof anew, when man has largely lost his hold on the ancient faith, when religion, as a binding power, is losing so much of its vitalizing influence, it is something to feel that by the mercy of that God, who never fails to respond to the prayer of His creatures, we are being brought face to face with the reality of our spiritual existence by experimental evidence adapted to our understanding."

"It is not to be denied that in a scientific age a creed that shall commend itself to the thinking men of the day, demonstrated in its foundations by the scientific method, logically coherent and free from dogmatic encumbrance, will appeal with tremendous force to those who yearn for an union between Science and Religion. The faith that I have learned satisfies these conditions. I see in it no contradiction to that which I know of the teaching of the Christ. I see no reason why the old faith should be assailed. I am no iconoclast. As to the doubt of the age, I did not create it, and would not encourage it."

These sentiments from this illustrious Spiritualist are comparable to pure gold. It is hopeful and inspiringly encouraging to witness the growing sympathy between representative Christians and representative Spiritualists. Their extending hands already span the abyss. They see eye to eye. They quite agree in the fundamental principles of religion as the following quotations prove:

"Christianity is supremely the words and life of Christ, and these may not be compressed within the compass of any creed or confession of faith whatever. Modern formularies of faith are essentially fragmentary and one-sided."—Bishop Potter, New York.

"Christ's salvation—and indeed the only possible salvation—is salvation by conduct. All that the religion of Christ asks of us is to perfect ourselves."—Rev. Dr. A. W. Mommie, London.

"You will be saved brethren, neither by opinions, nor by observances, but solely by your character and life."—Archdeacon Farrer, London.

"To be a fulfilled man is to be a Christian, and a Christian Church is the fulfilled human society. Christ came to fulfill."—Rev. Phillips Brooks.

"The broad ethics of Christianity can never be narrowed to village theologies. Let us cease to limit Heaven's shepherding care to this small motte in the universe, or usurp its gracious privileges for sectarian advantages, or claim a monopoly thereof for the select enjoyment of one particular fold. God loves all and His ministering angels and spirits minister to all."—Archdeacon Colley, Natal.

"God's mercies are over all. And his salvation is not from the penalty of sin, but from sin itself. The only salvation possible is salvation from sin. And while

the saved are all saved there are manifold degrees in salvation. Every child born into the earth is a possible Archangel. God destroys no man. He has built no hell. Men are their own architects. They make their own hells. They reap what they sow. Men are saved and men are damned as a visible fact, here.—Rev. Prof. H. Miller Thompson.

"The Christian religion is neither a science, a philosophy, or a theology: Neither is it a dogma, or a creed, but a life."—Rev. O. A. Burgess.

"Christianity so fully taught in the Sermon on the Mount is a life upward and onward. The tendency of things in the Christian world, is towards goodness. The higher a man climbs the further he can see."—Rev. Dr. Bradford.

"Christianity is a life and to be a Christian is to appreciate the Spirit of Christ and seek to imitate his example. Salvation is not a crown, a robe, a harp, a palace. Character is salvation, and there is no short and easy way to it. The Bible does not represent the happy land 'as far, far away'—but the heavenly Jerusalem was *let down to earth*. The stars may be peopled with angels and spirits. And, whatever other worlds, or lands, may be opened to the winged spirits, the earth is not closed to them. They are all ministering spirits. We live and walk in the midst of them. Accepting this conception of the Spirit-world, as a world all about us, as a world in which we live, the story of the Transfiguration ceases to be a strange episode, a breaking in upon the order of nature and the supernatural."—Rev. Lyman Abbott.

"Christianity is not to be confounded with eclecticism. The water of life is not the same as the cup from which persons drink. The Protestant Episcopal Church stands pledged not only to unsect itself but to *unsect* everybody else. The spirit giveth life, while the letter killeth."—Rev. E. E. Campbell.

"Christianity embodies all that is religiously good and true. That the spirits of the departed have returned to earth is a belief that is all but universal. Those eminent in the Church for learning and piety have cherished this common faith. Two worlds met in the Bible time. But does the communication between the two worlds continue to this day? It was the opinion of Wesley that Swedenborg was visited by the spirits of his departed friends. And it was Paul who said, 'Are they not all ministering spirits?'—Bishop J. P. Newman.

"Christianity with its revelations of God and unfading glories to come assures us of recognition and re-union with friends hereafter. The soul wakes up in the future world, or passes into it as it passes from one city to another, with as little interruption of its faculties—retaining personality, intellect, emotion, will, the real manhood. Multitudes there stand waiting to receive us, expecting our arrival."—Rev. Dr. W. Murley Punshon.

"Spiritual manifestations are so far as I know in agreement with Scripture, and observation and sound sense. We are all of us mediums, our bodies curiously and wonderfully made are acted upon by forces intelligent, passionate and mysterious. Remember that all intelligent Spiritualists of the present day are accustomed to listen to the messages from the unseen world very much as you, my friends, listen to preachers. I have come to the conclusion, from investigation, not that spiritual manifestations are in themselves incredible and to be rejected, but that it is truly wonderful that we meet with so few of them."—Rev. F. K. Beecher.

NOW LISTEN TO THE TESTIMONY OF SOME OF OUR REPRESENTATIVE SPIRITUALISTS:

"Spiritualism is the complement of Christianity; spiritual phenomena are the witnesses of Christianity; all thoughtful observers, when convinced by these phenomena, will be Christians as soon as they make sharp distinction between the simple grandeur of Jesus Christ's teachings as given in the synoptical gospels and the Augustinian version of Paul's theology."—Hon. Robert Dale Owen.

"Christianity, as we understand it, stands upon precisely the same basis as Spiritualism, and whatever destroys modern manifestations must, with unprejudiced minds, do the same with ancient, though they may become hoary with the veneration of antiquity." Of the teaching of Jesus Christ he says: "They are laden with the rich fruitage of spiritual philosophy, requiring only a knowledge of spiritual things to be understood. No Spiritualist can afford to cast aside these teachings, because they contain lessons of wisdom and inculcate principles of action which will bear the most rigid scrutiny of every phase of skepticism." "Christianity as promulgated by Jesus and his apostles, and true Spiritualism are in spirit and purpose the same."—Dr. Samuel Watson.

"The Fatherhood of God, the confraternity of all intelligencies partaking in the divine life, the immortality of all souls, the supremacy of the law of love and of the law of right—such are the great realities which Christ came to teach, and such are what Spiritualists re-affirm."—Epes Sargent.

"Spiritualism is not the opposer, but the handmaid of pure Christianity. It adopts the essence of the sublime institution given to the world by Jesus and his disciples."—Mary F. Davis.

"The grandest development of spiritual religion that the world has ever seen was that of Jesus of Nazareth, the great Com-

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SATURDAY, JULY 12, 1890.

AGENTS.

MRS. MINERVA M. THORNBURG, Santa Maria, Cal.
MRS. S. COWELL, East Oakland, Cal.
L. W. KENTLAND, 38 N. Fort St., Los Angeles.
TITUS MERRITT, 323 W. 34th St., New York.
SAMUEL D. GREEN, 397 Nostrand Ave., Brooklyn, N. Y.
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GEO. CAMPBELL, Napa, B. C.
MISS H. M. YOUNG, General Agent for GOLDEN GATE and W. J. Colville's books.

TRIAL SUBSCRIPTIONS.

For the purpose of introducing the GOLDEN GATE to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Remittance can be made by postal notes or postage stamps.
J. J. OWEN, Manager.

WHERE THE TROUBLE LIES.

No Spiritualist will repudiate the fact of the physical manifestation of spirit power—as witnessed in the spirit raps, tipping of tables, moving of ponderable objects, independent writing and painting, and even in the materialization of the psychic form. These facts are too well attested to require any further confirmation to all students of psychic power.

But here is a question connected with the presentation of these facts to the world which, it appears to us, is well worthy of consideration. Physical mediumship, like the higher and more spiritual phases, depends upon many delicate conditions both of the medium and the circle. One person may receive, through a medium, the most positive and marvelous manifestations of spirit power; another, (even though a believer in the phenomena in the abstract,) may go away from the same seance satisfied that it was all a shameless fraud.

These discrepancies and differences of conclusion we meet with frequently, and almost so continuously, that it has come to be a serious question with us, whether the publication of phenomena, given through mediums concerning whose honesty there are such divergent views among Spiritualists themselves, and through whom such variable, and sometimes questionable manifestations are produced, does not do the Cause more harm than good.

For illustration, A attends a seance of some noted public medium, and receives test after test of the most convincing character of the presence of his spirit friends. He goes away and writes up a glowing account of his experiences for some Spiritualist paper. B, who is an attendant at the same seance, or at some other given by the same medium, gets nothing for himself, but has learned (to his own satisfaction at least) that the "spirits" manifesting were all confederates of the medium; and, further, he is satisfied that he discovered their place of entrance and exit! He, too, writes up what he regards as the facts concerning the medium and his or her manifestations. There is always in addition to almost every secular paper, at least one Spiritualist paper in the country ready to publish his statement, and the result is bitterness and inharmonious. And so we are kept in a constant wrangle of affirmation and denial concerning facts which many of us are not yet sufficiently enlightened to intelligently understand.

There is a lesson for Spiritualists in all this. It teaches us, that however much we may believe in the honesty of a medium for physical phenomena, or in the evidences of spirit power that may come to us through them, we must not let ourselves down to these phenomena, but rather seek to ascend to higher levels of spiritual unfoldment, and profit by the lessons taught us from the other world.

We are hoping and laboring for the time to come when mediumship shall be surrounded by such conditions that fraud will be impossible, and suspicion find no loop hole on which to hang a doubt. Then the spiritual press may safely give to the world particulars and details of attested phenomena, without subjecting themselves to unjust criticism.

CLOSE OF VOLUME X.

The present number of the GOLDEN GATE closes its Tenth Volume, and the fifth year of its publication.

It is an old and familiar adage that "The mills of the gods grind slow, but they grind exceedingly fine." Time is an inconsiderable factor in the problem of eternity. What is a year in the measure of a century—a life-time in the history of the human race?

Five years ago, when, after a few months rest from secular editorial work, we entered upon the more congenial task of publishing a journal devoted to Spiritualism, we well knew that we had before us no pathway strewn with flowers, in a pecuniary or business sense. Here, it is true, was a vast territory, reaching to the eternal ice-fields of the north, and stretching southward as far as the English language is read or spoken, and all unoccupied by a single weekly journal devoted to the advocacy of the new gospel of Spiritualism, with its grand and beautiful philosophy, and mighty array of startling facts. But the number of those in sympathy with this Cause, residing upon these shores, was comparatively few. In fact, as compared with the teeming millions of inhabitants of the Atlantic States our population was yet but a handful, and the heaven of the new faith was only faintly beginning to work.

We entered the new field with a stout heart, but hardly thought then so long a time would be required to surmount the obstacles to success and place the GOLDEN GATE on the vantage ground of financial independence. But we have found the difficulties in the way many and varied. Spiritualists, agreeing upon the fundamental facts, are much divided in opinion upon non-essentials. They are, as a rule, intensely individualized. They do their own thinking, and generally have their opinion (which is not always an exalted one) of the man or woman who thinks differently. They are unorganized—pull in all directions,—and if they do not want to subscribe for a Spiritualist paper, or care to support the Cause in other liberal and generous ways, you cannot make them do it. They know there is no hell—that is, none whose walls are so high that they cannot climb over them in time. So we have to accept these facts, and do the best we can. We are not discouraged—never shall be while faith and hope endure.

The GOLDEN GATE has a few thousand readers—not all subscribers, it is true, for copies of the paper are sometimes circulated until they are worn out—who find rest, comfort and strength in the perusal of its golden truths. It brings to them the sweet consolation of spirit communion, in a gentle and loving way, with "charity for all, and malice towards none." It aims to uplift and ennoble our glorious Cause—to bring it into a better and purer atmosphere, and its supporters into more harmonious relations with the Divine Spirit,—and so we are content to struggle on, trusting the good angels to guide the way, believing that in their own good time they will give us a place to swing in—a home for the GOLDEN GATE,—and make our work easier in the coming years.

If we are a little down at the heel, just now, and our dress is not as fresh and bright as in other years, the reader must remember that we have no extra suit to put on. Five years' wear will make any dress look shabby. We need about \$800 worth of new type, that we may print up a little on this our fifth anniversary; but, goodness' sake, can you tell, dear reader, where the money is coming from to make the change? And yet, somehow, there steals over our spirit the sweet, encouraging assurance that all will be well. "Don't worry," they say to us, the loving guardians and ministers within the veil; "do the best you know, and leave the rest with us. Be patient, watchmen on the wall; no night so long that has no coming day. Look ye towards your horizon; see ye not the first faint purple rays that herald the dawn? Lift up your heart, O Watchman, and make ready for the King of Glory to enter in!"

And so indeed we will. Swing on, then, O GOLDEN GATE, through the eternal forever! All is well.

—Rev. D. A. Dryden, formerly one of the leading divines of the M. E. Church, but who was ostracized for daring to think outside of the deeply worn rut of Church creed, is now preaching the New Church doctrine of Emanuel Swedenborg, in Gilroy and adjacent towns, wherever he can obtain a hearing. From a private note to the editor, we take the following: "Your book 'came duly to hand, for which I thank you. I have read several of its fragments and have no doubt I will call many a gem for use. Of course we differ, but in much of the higher, 'truly spiritual teaching, I see a correspondence with the teaching of Swedenborg and the New Church; so I have no doubt that Spiritualism 'has an important mission in the evolution of the coming age. The New Jerusalem, now descending from God out of heaven. The angelic heavens or societies of the human angels are moving down with mighty power in this world. The final result of the ultraviolet of the heavenly order in this world, that is, all human society will be organized upon creed governed by the supreme law of Love instead

"of the competition and anarchy of selfishness. 'But between this creed that must be a transition period of revolution and social convulsions which will upheave the very foundations of our 'Christian' civilization, a tune of 'tribulation such as was not since the beginning of the world;' but though it all be steadily evolved the Coming Age, the true spiritual kingdom of the Lord in a disenthralled regenerated and free humanity."

EDITORIAL NOTES.

—The *Progressive Thinker* is not yet nine months old, and yet, its publisher claims a weekly circulation of 7,000. Not bad, that.

—Every reader of the GOLDEN GATE should take time to read Dr. Peebles' splendid anniversary discourse in this issue. It is a strong paper in every sense.

—The close of our tenth volume dates the expiration of the subscription of several hundred of our subscribers. Will they kindly renew at once, and thus help the good work along?

—The editor of this journal has been confined to his room much of the time during the past week—not too ill to perform some editorial work, but unable to be bothered with business cares.

—The *New York Sun* says there are 40,000 working women in that city who receive wages so low that they must embrace vice, apply for charity or starve. An appalling picture that in a city where \$20,000 salaried preachers of the gospel abound.

—We have received from the author, J. J. Morse, a very excellent little work entitled, "Hints to Enquirers into Spiritualism; with Rules for the formation of Spirit Circles; also what 'works to read upon the Phenomena, Philosophy and Doctrines of the subject.' Price 20 cents. It may be had of Messrs. Colby & Rich, Boston.

—Hon. Wm. Bowley, of Melbourne, Australia, arrived in this city last Saturday by the Steamer Mariposa. This is his third or fourth visit to this Coast. Judge Bowley is an intelligent believer in the fundamental facts of Spiritualism; he is also in love with our superior climate, and expects to spend much of his time on this Coast in the future.

—One can scarcely take up a copy of any secular paper wherein some account of some psychic phenomena may not be found quite as strange as any that Spiritualism presents to the world; and yet the publishers of these journals are generally intensely hostile to the latter, and do not hesitate at ridicule and abuse to discredit its facts.—Strange isn't it?

—Mr. Charles Dawbarn has been invited to lecture in Victoria, B. C. Friends at Seattle, Tacoma, Olympia, Portland and other places convenient to the railroad, where lectures might be acceptable, are requested to write to Mr. Dawbarn, care Hon. Jas. Fell, Ford street, Victoria, B. C. As Mr. Dawbarn is engaged for October, he can not remain long in any one place.

—Hon. Amos Adams and wife are stepping at the St. James Hotel, San Jose, and not the "St. Charles," as he inadvertently advised us. We fear that our brother is not as familiar with the names of the Saints as he ought to be! He assures us that letters addressed to him simply, "San Jose, Cal.," will reach him. San Jose is not so multitudinous a city that a stranger can remain long in the place and not be known to nearly everybody.

—The *Progressive Thinker* says: "No beggar, no tramp, no woman without escort can enter the aisles of Trinity Church. They would find it difficult to appreciate the self-sanctified preacher, as he repeats from the bible with trembling voice and well feigned tears, of the Magdalen who washed the feet of a Jesus who was a companion of tramps and beggars and complained in weariness that while the foxes and the birds had homes, he had not even a place to rest his head!"

—Bro. Chas. La Salle, of Lompoc, will please accept the thanks of the GOLDEN GATE domestic household for a gallon can of white sage honey. It is as luscious as a melted sunbeam, and as luscious as an infant angel's dream of sugar plums. Now if somebody will kindly send us a plate of hot biscuits, with a little dab of Jersey butter, we will place a card on our door with this inscription, "Gone to the springs—call to-morrow." Bro. La Salle's honey crop for this season amounts to some eleven tons.

—Archbishop Corrigan commands Priest Burtzell to leave the Church of the Epiphany, where he has ministered for many years, and was greatly beloved by his people, to go and take charge of a Catholic flock at Rondout. Father Burtzell appealed to the Pope, and the Pope said he must obey. There is no "talking back" in Romanism. The Pope commands the Cardinal, the Cardinal the Bishop, the Bishop the Priest and the Priest the people. That is the order "in the house that Jack [Peter] built." It appears that Father Burtzell's office is friendship of Dr. McGlynn.

—Among the fine array of occult periodicals now attracting the attention of thinkers in the realm of the mystic, *Lucifer*, edited by Madame Blavatsky and Annie Besant, stands pre-eminent. It is a large, elegantly printed monthly, the paper of the best quality, and is in every way, in point of appearance, fully equal to our more expensive secular magazines. While the Spiritualistic readers of this magazine may take exceptions to many of its Theosophical and Buddhist fallacies and follies, yet no intelligent Spiritualist can well afford to be wholly alienated from the inspiration of two such wonderful writers and thinkers as the two grand women that control its columns. *Lucifer* has brains behind it, hence, it cannot fail to attract the attention of brainy people.

HOMEWARD BOUND.

The many friends of that grand medium and worker in the Spiritual vineyard, Mrs. J. J. Whitney, will rejoice to learn that she will be home again in a few days. She is now at Olympia, where she intended to make a short stay, and then would come direct to San Francisco.

Her trip North has been one of marked and indeed wonderful success. Wherever she has appeared in public her audiences have been large, and her tests of spirit presence and identity overwhelming. Skeptics have witnessed her "proofs palpable" of a future life, and gone away convinced that she possesses a marvelous power that they do not understand.

The following instance is but one of many illustrations of her gifts: Two weeks ago the writer took a business trip to Southern Oregon. He was accompanied by a gentleman from Oakland, who he supposed was several hundred miles distant, and whom he had wired to join him on the road. He never received the dispatch; hence, their meeting at the Oakland pier in the same sleeper, was a suggestive coincidence. They reached their destination on Monday evening, attended to their business, and returned on Wednesday morning. They were remote from any telegraph station; no mortal could have informed Mrs. Whitney of their trip, or the time they were together, or the business on which they were bent.

On returning to San Francisco, we received a letter from Mrs. Whitney from Seattle, saying in substance, that she was about to take the train for Olympia, and had but a few minutes to write—that the spirit of the writer's father had just come to her bringing with him three other spirits, one of whom called the name of the gentleman who was with us, and who is an entire stranger to Mrs. Whitney. They wished to communicate with us. She then writes what these spirits desired to say to us, showing their familiarity with our movements, the business we were engaged in, and the precise date thereof. They also spoke of other matters of which no one but themselves would be likely to know, and of which they were anxious to inform us, and all going to show conclusively that they were indeed present with her.

What do these facts mean, if not that the spirit of man survives the dissolution of the body, and lives on and on, a conscious, intelligent entity?

A THEOSOPHICAL VIEW OF PRAYER.

In a series of answers to questions by Alexander Tenbigh, in the *Theosophist* for June, we find the following, which does not vary much from the true Spiritualistic idea of prayer:

Question.—But now, really, have you given up prayer? In "The Light of Asia" we read: "Pray not—the darkness will not brighten,—ask nought of the silence for it can not speak."

What say you to that?

Answer.—If by prayer you mean lip prayer, or requests to a personal God for personal favors, or to try and bias him to my side, like when two armies on the eve of combat, each earnestly implores the "God of battles," for victory to their arms—I do not pray. But if by prayer you mean aspiration—therein I live. And guided by the Divine Spark or Christ principle or Higher Self, the self of to-day progresses into the self of to-morrow, gathering here, throwing away there; analyzing, rectifying, adjusting and, like the poet's fountain,

"Ceaseless aspiring,
Ceaseless content."

My horizon daily enlarges; my opportunities for usefulness increase. I use one mental prayer that may help beginners like myself who don't like to give up prayer—it is addressed to our Higher Self, the Jewel in the Lotus:

"Teach us, Oh Higher Self!
In all things thee to see,
And what I do is anything,
To do it as to thee."

"To scorn the senses' sway,
While still to thee I tend;
Father, be thou the way,
Nirvana be the end!"

—We are pleased to learn that that grand instrument for the invisibles, Mrs. Mary C. Smith, the trumpet medium, of Santa Maria, is about to engage in public work again. She will reside in Alameda, and have an office, or seance room in this city, where she can be consulted. It has been several years now since this medium has been before the public, but in the meantime she has steadily given her services to as many seekers for the truth as she could conveniently sit for. But the time has come when she must live by her mediumship. Mrs. Smith is not only a grand and most convincing medium, but she is a noble and truly spiritual woman, whose goodness and honesty no one who knows her has ever questioned. Her phase is the independent voice spoken through the trumpet, and always under satisfying test conditions. In her presence you can converse orally with your spirit friends and know in very deed that they are your loved ones on the other side. Mrs. Smith will not hold promiscuous public seances, but only fill private engagements.

—The *Pull Mall Budget* tells of Dr. Bernheim, of Nancy, who (at Paris) is just now "eclipsing the marvels of Dr. Charcot, of Paris, by compelling patients to act on 'suggestion' without any hypnotic performance at all;" and the *German Medical Gazette*, in a recent issue states that a student at Helsingborg lately used a physician there, "for having hypnotized him against his will;" and relates that at the hearing of the case the various witnesses for the plaintiff behaved in so extraordinary a manner that "the court became quite bewildered," and the utmost confusion prevailed, "until it became apparent that the witnesses were being hypnotized by one of the counsel engaged in the case, who made them say whatever he liked." A very fair example, this, of the evils sure to result from a promiscuous use of the two-edged sword of hypnotism.

—We congratulate the Society of Progressive Spiritualists in having secured for their platform that eloquent and truly spiritual speaker, Rev.

N. F. Ravlin. The Society is again occupying their old quarters at Washington Hall, where Bro. Ravlin will speak at 2 P. M. to-morrow. Spiritualists should pack the hall.

Fraternity Hall, Oakland.

EDITOR OF GOLDEN GATE.

The First Association of Progressive Spiritualists of Oakland, held their usual mediums' meeting last Sunday at Euca-lyptus Grove, Fruit Vale, where about two hundred had gathered to enjoy themselves. It was difficult to perceive which enjoyed the most happiness, the birds with their ceaseless song, the children on the swings, or the happiness caused by the deeper flow of thought from spirit spheres uttered through the willing lips of the speakers and mediums. There was a good number of mediums present. Among those who took part were Mr. and Mrs. Wheeler, Mrs. Ladd-Finnican, Mrs. Place, Mrs. Bennett, and others.

In the forenoon the children of the Lyceum were gathered within the enclosure to rest before taking lunch; while there they repeated words of wisdom and recitations, while all made the air resound with their sweet songs. Oh, what a glorious day for the spiritual, as well as the material. May we endeavor to enjoy many more such days in the coming future.

The evening meeting was well attended, notwithstanding the lateness of the hour when some of the parties left the grove. After singing "Joy to the World," Mrs. Wiggins offered invocation, also delivering a lecture on "The Past, Present and Future of Spiritualism," the speaker dwelling very forcibly on the spread of free thought and the decadence of religious sectarianism and the duties that every true Spiritualist will be called upon to perform in the near future. Mrs. Cowell then gave a few words on behalf of the children's library, stating that the evening's expenses for the mediums should be donated for the benefit of the library, also soliciting the aid of others, after which the mediums gave a number of tests and names, which were recognized. Mrs. Finnican also gave a number of tests; also, Mrs. Wheeler gave tests and readings, all being recognized. The rostrum was beautifully decorated with flowers, the center piece having "C. and W." in the center in honor of the mediums to occupy the platform. The credit was wholly due to Mr. and Mrs. Gaither.

At our last Wednesday evening meeting, held at Hobler Hall, the attendance was large. The mediums who participated were Mr. Wheeler and Mrs. Wheeler, and Mr. Pattison and Mrs. Logan. A picture was handed to Mrs. Wheeler of a young man who could not be found, his friends supposing he was dead. The medium stated that he was alive and well, also stating the reasons why he left his home, being accused of that of which he was not guilty; also that in six weeks they would hear from him. The lady was much pleased with the statement, and although a stranger believed, because what she did know relating to the circumstance was true.

Our numbers are steadily increasing, and we cordially invite all to attend. Doors open at 7 o'clock.

MRS. DAVIS, Sec'y.

At St. George's Hall.

EDITOR OF GOLDEN GATE:

The usual Sunday meetings were held in this Hall at 909 Market street, last Sunday. The afternoon meeting opened at 2 P. M. and was as usual devoted to the mediums, of which there were a number present. The audience was large, and a good time was enjoyed by all. After remarks by Mr. Davis, circles were formed and the following mediums gave a large number of fine tests: Harlow Davis, J. Clements, Mrs. E. Peck, G. Crasp.

There was a large attendance at the evening meeting which opened at 8 o'clock and was devoted entirely to tests by Harlow Davis. The floral offerings were numerous. The tests given by this phenomenal young medium are wonderful, and it is evident from the number that attend these meetings, that his powers are well appreciated. Meetings will be held in the same Hall next Sunday at 2 and 8 P. M. All invited.
REP.

Shattuck Hall, Oakland.

EDITOR OF GOLDEN GATE:

At Shattuck Hall, corner Eighth and Broadway, Oakland, at 10:30 o'clock, Walter Hyde gave a lecture on "Hypnotism."

Mrs. Logan was pleased to find Mrs. Seal on the speaker's stand at 3 o'clock, when she arrived from the city, making a very acceptable speech;—an old acquaintance and co-worker, who had just arrived from Los Angeles. Dr. Capp, of San Jose, made an excellent speech in favor of Spiritualism. Walter Hyde made remarks. The evening meeting was well attended. Mrs. Hendee spoke well and earnestly. Dr. Poulson spoke on "Mediumship," and gave several fine tests. Mr. Pattison interested the audience with tests and improvised songs. Mrs. Logan sang, with piano accompaniment. Mrs. Logan announced that the camp-meeting would commence on the 21st and continue two weeks, and longer, if the friends so desired. Meeting at same place next Sunday.

When ordered by mail, 10 cents extra for postage

Written for the Golden Gate.

Religious and Social Changes.

BY EUGENE C. FALIS

"In the moral world, there is a law corresponding to the law of the co-relation of forces in the natural world, and which assures us that no force is ever lost out of the universe; that it continually translates itself into other forms of force, and in the economy of the Creator, does its appointed work."

"Evolution in its broadest significance, includes all those changes by which the universe of life has gradually passed from lower and simpler conditions, to the higher and more complex. In this transition, there is change from the worse to the better, from the uniform to the varied in functional and physiological structure. The cause by which the change is brought about, is inherent in the thing which varies. It is a process of becoming, or a perpetual readjustment of internal functions to bring them into harmony with external conditions. As applied to the sum of things, is the history of this series of mutations by which the present world order has been attained."

The religious sentiment is coincident with mental development, and partakes of the same general law of progress that characterizes all the operations of nature. Many ancient religious systems have gradually perished as new and higher ones have been superinduced upon the old. One unbroken chain of development connects the past with the present, thus relating the highest form of religious life to-day, with the lowest and most primitive.

There is a conservation of energy in religious phenomena, as well as in physical. That which constitutes the essential features of one form of religion, reappears with increased energy and power in another and higher form. Conservation of energy simply means the indestructibility of motion in life, and a corresponding transformation into other forms. In the change, whatever it may be, this gathering up or relating process never ceases; for as the word "religion" signifies to rebend, relate, re-express, so the word itself is explanatory of the whole process of life. Nothing is lost. Change, conservation and transformation, are the agencies by which nature carries on her marvelous work; endless combinations of that which already exists, in order to create, or form anew endless forms of life and thought.

We are living in the critical period when Christianity is undergoing a rapid transformation; the change is from a traditional, ecclesiastical system, where religion consists chiefly in outward observances, to one of a more spiritual character. The prevailing religious system of to-day, has become inadequate to meet the advancing needs of humanity; the spiritual truths that form the life of the system, have become perverted, and rendered incapable of transmitting life-giving influences. They are to be re-presented to the world, through the quickened spiritual intelligence of man, and in proportion to the power to discern and apply these truths, will be the nature of the new religious movement.

No form of life is unchanging, but is adapted to the age in which it had its inception. The spirit of Christianity can no longer be contained within the forms that once were essential to its growth. As an external, ecclesiastical system, dealing chiefly with doctrines and with little regard to their influence upon the character and conduct of men, Christianity has ceased to be a controlling power in life, and has become a mere form, from which the spirit has departed. But what the Church is losing, humanity is gaining. The Church, unable to apprehend and interpret its own spiritual life, that life is dying out from the form that is unable to express it, and is manifesting itself in the larger life of a collective humanity. Ceasing to be local, Christianity is becoming universal. The spirit of Christ, that in the beginning fed and sustained, and developed the organization known as the Christian Church, and through the Church largely influenced the people, no longer acts through such a restricted channel. It is now manifesting itself as a divine life within human life, illuminating the faculties, strengthening the understanding, quickening the spirit, and bringing the mind into conscious union with the Divine Mind and the invisible world. This transfer of power forms an external organization to the human soul, and from the soul to the entire social system,—marks the end of an age when religious truths are intellectually and not spiritually discerned, and the beginning of a new and divine order of life, where spirit acts upon spirit, gradually transforming the nature of man, and bringing it into union with God.

This receptivity of the spirit is being brought about by the opening of the interior spiritual forces or degrees of the mind, whereby the two worlds, the spiritual and the natural are being related and made essentially one. The new age is the dispensation of the spirit, the second coming of Christianity, and the second coming of Christ, as a living, vitalizing power in the souls and bodies of men.

YORK HARBOR, Me.

RULES FOR THE SPIRIT CIRCLE.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperament, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated; the room should be well ventilated. Avoid strong light, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favorable for spiritual magnetism.

I recommend the seance to be opened with prayer or a song sung in chorus, after which subdued, harmonizing conversation is better than wearisome silence; but let the conversation be directed toward the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the seance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, which should never exceed two hours, unless an extension of time be solicited by the spirits.

Let the seance extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced, you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits, or the motions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offense shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate, possess any mind present, follow it out faithfully. It has a meaning if you can not at first realize it. Never feel hurt in your own person, nor ridicule your neighbor for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil-disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you are not always aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause for fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided. Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the matter of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but creates nothing. Even in the case of merely automatic speakers, writers, rappers, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not create or re-create it.—Emma Hardinge-Britten.

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